

**The Puzzle of
the Sarvāstivāda Abhidharma Corpus
Among
Xuanzang's Translations**

Early Things Noticed in the Translation Process

- Because of a uniform translation terminology, the references to other Sarvāstivāda Abhidharma works were easily traced in the extensive Sarvāstivāda Abhidharma corpus translated by Xuanzang.
- A significant number of terms listed in DDB were referred to as Yogācāra, frequently with a reference to the relevant section of the *Yogācārabhūmi*, yet I was seeing them in the earlier *Abhidharmakośa*, often with detailed explanations.

Question #1

- What is a solidly non-Mahāyāna corpus of Sarvāstivāda Abhidharma texts doing among Xuanzang's extensive list of translations, the only non-Mahāyāna texts he translated, and second only to the *Prajñāpāramitā* corpus in the number of fascicles translated (444 vs. 602)?

List of Xuanzang's 13 Abhidharma Translations

Sanskrit Title	Chinese Title	Author (Chinese)	Author (Skt)	Date	Taishō
Vijñānakāyapādaśāstra*	阿毘達磨識身足論	Devaśarman	Devaśarman	649	1539
Abhidharmakośamayapradīpikā	阿毘達磨藏顯宗論	Sanghabhadra	Sanghabhadra	651-52	1563
Abhidharmakośakārikā	阿毘達磨俱舍論本頌	Vasubandhu	Vasubandhu	651	1560
Abhidharmakośabhāṣya	阿毘達磨俱舍論	Vasubandhu	Vasubandhu	651-54	1558
Nyāyānusārasāstra	阿毘達磨順正理論	Sanghabhadra	Sanghabhadra	653-54	1562
Mahāvibhāṣāsāstra	阿毘達磨大毘婆沙論	500 arhats		656-59	1545
Jñānaprasthānaśāstra**	阿毘達磨發智論	Kātyāyanīputra	Kātyāyanīputra	657-60	1544
Avatāraprakaraṇaśāstra	入阿毘達磨論	Skandhila	Skandhila	658	1554
Dharmaskandhapādaśāstra*	阿毘達磨法蘊足論	Mahāmaudgalyāyana	Śāriputra	659	1537
Prakaraṇapādaśāstra*	阿毘達磨品類足論	Vasumitra	Vasumitra	660	1542
Samgītiparyāyapādaśāstra*	阿毘達磨集異門足論	Śāriputra	Mahākauṣṭhīla	660-664	1536
Dhātukāyapādaśāstra*	阿毘達磨界身足論	Vasumitra	Pūrṇa	663	1540
Pañcavastukavibhāṣā	五事毘婆沙論	Dharmatrāta	Vasumitra	663	1555

Translation Sequence

- All of the major Indian Yogācāra texts were translated by 648 CE.
- All of the Sarvāstivāda Abhidharma texts were translated later, between 649 and 663 CE.
- Because of the shared terminology, the Yogācāra texts were translated in full recognition of their indebtedness to north Indian Abhidharma and its terminology.

Question #2

Why translate virtually the whole Sarvāstivāda Abhidharma corpus?

1. Abhidharma was a platform for debate among Indian Buddhists. Most schools had their own Abhidharma literature and may have agreed on the early core texts.
2. Sarvāstivāda Abhidharma was probably the most developed of the north Indian Abhidharma systems.
3. Despite the enormous expenditure of resources, I believe Xuanzang wanted to provide the full background and framework of the Abhidharmic debates.

The Path of Seeing across Traditions

- The Path of Seeing in the Sarvāstivāda/Suātrāntika and Indian Yogācāra traditions: “all at once” vs. gradually.
1. Vasubandhu’s *Abhidharmakośabhāṣyā* (Verse 6.27ac) & Sanghabhadra’s *Nyāyānusāra*.
 2. *Asanga’s Abhidharmasamuccaya*, its Commentary, his *Yogācārabhūmi*, and the *Cheng weishi lun* (**Vijñapti-matratā-siddhi*).

4 Characterizations of the Path of Seeing in the *Abhidharmasamuccaya*

1. “The *darśanamārga* is “a concentrative absorption and comprehension ... consisting of non-perception, or non-apprehension.”
2. The *darśanamārga* is “a comprehension in which what is cognized and what cognizes are completely the same, or alike.”
3. The *darśanamārga* is “a comprehension cognizing *dharmas*,
1) in the case of one’s own person, without applying the conventional notion of “sentient being” (*sattva*),
2) again, in the case of one’s own person, without applying the conventional notion of “*dharmas*,” and
3) in the case of everybody and everything, without applying either notion.”
4. The *darśanamārga* is a process of sixteen moments.”

The Path of Seeing in 3 *Citta* Moments I

[B.a.1] “... there is produced the initial *citta*-moment that internally removes the conventional notion of sentient beings (*sattva*) as its object; it is free from weak badness (*dauṣṭulya*) belonging to the debilitating defilements to be removed by [the Path of] Seeing (*darśanaheyāḥ kleśāḥ*). Thereafter there immediately arises the second *citta*-moment that internally removes the conventional notion of ‘*dharmas*’ as its object; it is free from middling badness belonging to the debilitating defilements to be removed by [the Path of] Seeing (*darśanaheyāḥ kleśāḥ*). Next, the third *citta*-moment arises that all-encompassingly removes all conventional notions of ‘sentient beings’ and ‘*dharmas*’ as its object; it is separated from all kinds of badness belonging to the debilitating defilements to be removed by [the Path of] Seeing (*darśanaheyāḥ kleśāḥ*). Thus these make up the Path of Seeing (*darśanamārga*).”

The Path of Seeing in 3 *Citta* Moments II

[B.a.2] “They are also the Path in which [*śamatha* and *vipaśyanā*] are paralleled. This being so, three *citta*-moments correspond to *vipaśyanā* while three [other] *citta*-moments correspond to *śamatha*, but given their simultaneous arising, they are determined to be just three *citta*-moments, since each moment has both *śamatha* as well as *vipaśyanā* as its object. These *citta*-moments are regarded as only having the **non-established Truth** as their object.

[B.a.3] The first two *citta*-moments are related to knowledge of the *dharma* (*dharmajñāna*), and the third *citta*-moment pertains to proximate knowledge (*anvayajñāna*).

[B.b] Now, just because of the power of these *citta*-moments, there is produced the pure, unobstructed knowledge of Suffering and so forth from the stage of the second clear realization in terms of the **established Truth** of Suffering and so forth. Therefore, one should know that, based on these knowledges, the knowledge(s) of *duḥkha*, *samudaya*, *nirodha*, and *mārga* obtain fruition.”

The Path of Seeing in Nine *Citta* Moments

“The exposition of the Path of Seeing (*darśanamārga*) is twofold: (1) a detailed exposition based on the teaching (*dharma*), which is connected with conceptual differentiation, and (2) an exposition of the highest Truth, which is self-awareness free from conceptual differentiation. As far as the initial exposition is concerned, eight *citta*-moments arise. These are four *citta*-moments belonging to the class of the knowledge of the dharma (**dharmajñānapakṣya*) and four *citta*-moments of the type that belongs to the class of proximate knowledge (**anvayajñānapakṣya*). As long as these eight *citta*-moments proceed in turn, there also arises a single *citta*-moment that is influenced by them and only stays in *śamatha*. When put together the *citta*-moments amount to nine, which complete the Path of Seeing (*darśanamārga*). For as long as the perception pertaining to the Truth of Suffering remains, this is called a single *citta*-moment (**ekacitta*).”

The Path of Seeing in One *Citta* Moment

As far as the second exposition is concerned, we explain that it has one *citta* moment. This means that by only relying on a single *citta* moment associated with the realization of the knowledge of suchness, there is the complete culmination of the Path of Seeing. In this [moment] there is also the path of *śamatha*, as we should know from our previous [discussions].

The Paths of Seeing In the *Cheng weishi lun*

- “A. The true *darśanamārga* (*zhen jiandao* 真見道; **tattvadarśanamārga*) consisting of a single *citta*-moment (*yi xin* 一心), i.e., a single “perceptual moment.”
- B. The *darśanamārga* [involving] images/aspects (*xiang jiandao* 相見道; **ākāradarśanamārga*) subdivided into three further models.
- B.a. The *darśanamārga* pertaining to non-established truth (*fei anli di* 非安立諦; **avyavasthitasatya*) consisting in three *citta*-moments (*sanpin xin* 三品心).
- B.b. The *darśanamārga* pertaining to established truth (*anli di* 安立諦; **vyavasthitasatya*) consisting in sixteen *citta*-moments (*shiliu zhong xin* 十六種心), further divided according to:
- B.b.1. Following a distinction of grasped and grasper (*suoqu nengqu* 所取能取; **grāhyagrāhaka*)
- B.b.2. Following a distinction of the three spheres (*jie* 界; **dhātu*).
- B.c. The *darśanamārga* pertaining to tranquility and insight (*zhiguan* 止觀) consisting in nine *citta*-moments (*jiu zhong xin* 九種心).”

Summary of the Paths of Seeing in the Yogācāra

1. The Paths of Seeing presented come from a variety of sources, non-Mahāyāna and Mahāyāna, but all have been adjusted to eliminate both defilements and the obstacles to knowledge.
2. The Yogācāra models share the terminology and aspects of the structure of the Sarvāstivāda Path of Seeing but their functions have been adjusted significantly.
3. The Path of Seeing in a single moment in both the *Yogācārabhūmi* and the *Cheng weishi lun* is contrasted with the sequential Paths of Seeing, but it is a contrast in relationship. They are two aspects of the same realization.

Overall Summary

1. The translation of the extensive Sarvāstivāda Abhidharma corpus was to provide a full framework for Abhidharma as a platform for debate and, consequently, a resource for understanding Yogācāra developments.
2. The earlier translation of Yogācāra texts was done in full knowledge of their indebtedness to the Sarvāstivāda Abhidharma corpus.
3. We looked briefly at the “all at once” vs. gradual realization debate for the Path of Seeing to examine the similarities and differences between the approaches used by the Sarvāstivāda and Yogācāra.